12°. 240

A

Funeral Sermon

ON THE 2 Cor. 5. 8. 20.

DEATH

OF

Mrs. *Mary Paice*,

Late Wife of

Mr. *Joseph Paice* Merchant

OF

CLAPHAM.

Who Died *April* 8th. 1700.

By *Edmund Batson.*

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To His much Reſpected Friend Mr. *Joſeph Paice* Merchant.

SIR,

THO' *no Man can* put aſunder, *whom God hath* joyned together; *yet if* He *who makes the* Union *will make a* Separation, *Who durſt ſay*, what doeſt thou? *The abſolute Soveraignty of God, and his irreſiſtable Power conſidered, hath repreſſed the Exorbitant Paſſions of* Heathens *under Temporal Evils: Though the Goſpel aſſiſts us with divers more ſpecial and conſolatory Arguments, yet we often come ſhort of their Sedate Temper and Self-Government.*

Your Affliction muſt be confeſſed Great, in the loſs you ſuſtain: And though the Advances of Death were from Time to Time apprehended, yet its Arreſt was ſudden; and this gives no ſmall Accent to the Calamity. But the Subject of the enſuing Diſcourſe is capable of affording Relief, Great and Suitable.

The Doctrine of a Glorious Reſurrection is propounded by the Apoſtle, as a particular Lenitive to moderate Sorrow upon the Departure of our deareſt Friends, who die in the Lord, 1 Theſſ. 4. 13, 14. *Its Efficacy and our Advantage by that Article depends upon our believing it:* If ye believe that Chriſt died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him. *There is great Reaſon to believe your departed Relative among the number that ſleep in Jeſus, ſo that your Peace and Comfort will be according to the Degree of your Faith in his Death and Reſurrection.*

I confeſs, it owing to your Self, that I inſiſted on this Subject, or rather a Particular Interpoſure of Divine Providence, which without prævious Thoughts or Inſpection fixed both your Eye and Mind together on this Text. I cannot omit to mention it as a thing which deſerves a thankful Remark, that in ſo dark and ſad a Seaſon, you ſhould be led to ſo bright and Joyful an Argument. What could have been ſuggeſted more Great and Supporting!

The direct Influence this Truth hath upon the Life of Man in General renders it uſeful to all; As there is no Man liveth, and ſhall not ſee Death, Pſalm 89. 48. *So no Man that dieth, and ſhall not be raiſed: And ſince the kind of our Reſurrection will be anſwerable to our Manner of Living and Dying, this neceſſarily claims our beſt Circumſpection and Diligence. Our natural State is that of Apoſtates or Revolters from God: The Great Buſi-*

neſs

ness of such Creatures is Conversion or Reunion with God through Christ. When we thus return and enter our Selves into the number of His Covenanting Renewed ones, we becomes entituled to Redeeming Grace in all its Parts. And who is there that would not be redeemed? That would not (how slight soever his Present Thoughts are) when it comes to the utmost Point, give the whole World were it his, to be saved from Wrath and Hell? That would not rather with the assured Christian commit his departing Spirit into the Hands of God, and his Flesh to a hopeful Rest in the Grave, than to fall under the Seizure of the Devil, and the Arrest of Death together? The great Danger is least Men deceive themselves by separating between the Effects and Benefits of Renewing and Redeeming Grace, and therefore I have taken some Care to Guard against this, as the limits of the Time and Discourse would allow. I know Men are secretly dissatisfied

with the Terms of God; they would be Redeemed, but not ſubject to the Redeemer; they would live to themſelves, and when they can live no longer, would Die in the Lord: But this is ſo Groſs, they dare not utter it; and ſo full of Guilt, as that it will effectually conſign them to an irreverſible State of Diſſatisfaction and Torment for ever.

I am Glad, that while I comply with your Requeſt in the Publication of this, I can alſo teſtifie the great Reſpect I bore to the Perſon whoſe Deceaſe occaſioned it, and contribute in this way to the Embalming Her Precious Name. I ſhall not fail to direct my beſt Deſires to God, that He (who alone can) would fill up every Relation vacated by Her *removal, by more plentiful Communications of Himſelf; that* Her *Humble and Pious Example may live in* your *Memory; that* Her *hopeful* Deſcendants *may tread in* Her *ſteps; that you may all at-*

attain to the same full Assurance of Hope; that God will be your God and Guide unto Death, *and afterwards Redeem You from the Power of the Grave, and receive You, that you may all (together with Her) be for ever with the Lord: In whom I am*

Dear Sir,

Your most Affectionate Servant,

Edmund Batson.

A

Funeral Sermon.

Pſalm 49. 15.

But God will redeem my Soul from the power of the Grave; for he ſhall receive me. Selah.

IT is generally known on *whoſe and what account* we are now to divert from our uſual Courſe and Subject: If the Determination of Events had been in our Judgments and Wills, our preſent aſſembling had been rather to have adored and praiſed Divine Goodneſs for the Recovery of our *Deceaſed Siſter* than

as now mournfully to ſolemnize *Her* Funeral, But our *Exit* no more depends on our Judgments or Wills than our Entrance into this World; which is not at all, but the Keys of Life and Death are in the Hands of One, who worketh all things according to the Counſel of his own Will, and whoſe Judgment and will is as much more kind and beneficial to us, as more true and Impartial than ours can be: And tho we ſhould ſuppoſe (as we are too apt to do) our Underſtandings and Deſires altogether free from Irregularity and Miſtake. Yet our Impotency keeps us unfit for ſuch a Province as determining events; eſpecially the Grand and comprehenſive events of *Life* and Death, to which Ommipotency is equally neceſſary, with Unerring Wiſdom: No leſs a power can continue Life than that which can create or give it: By all our Thoughts and Labour, and Subſtance, we can no more add a Year, or a Day, to our Time,

Time, than a Cubit to our Stature, the bounds of both being immutably fixed: Who can ſtop the Conqueſts of Death? Notwithſtanding the ſummoned Advice of Man, the Uſe of all things which Wiſdom or Skill may direct, and Wealth procure, and ſanctified too by inceſſant Supplications to the ſupreme Being, Death is ſtill Victorious: It irreſiſtable introduces it ſelf whether we are willing or unwilling, ready and prepared or not: Such as converſed with us, took ſweet Counſel together with us in the Houſe of God, delighted themſelves with us, and gave us delight, become Death's Captives before our Eyes, are bound in its Bonds: And we can no more ſave our ſelves than reſcue or redeem them: And this indeed would be a moſt *Mournful Caſe*, if either.

1. *There was no one that could redeem them*; if there was no power Superior to their own that could effectually break the Gates of Death,

and loſe them from its Bonds: if there could be none found that might be, *par negotio*, competent for ſuch a work: Or if,

2. *They were ſuch as were not to be redeemed*; but to be left under the power of Death: ſo that their dying out of this World ſhould be a certain introduction of the ſecond Death which is Eternal, if they were found without thoſe qualifications, that might Rank them among that number to whom the Almighty Redeemer hath appropriated and confined his Care and Power.

In either of theſe caſes Chriſtians cannot without inexpreſſible Grief behold the Conqueſt Death makes over Apoſtate Creatures, and Lament the *Exit* of a Sinner, becauſe it is his Entrance into a place of Torment from whence there is no Redemption.

In either of theſe Caſes *Relatives* may with ſome colour of Reaſon abandon themſelves to ſorrow and

mourn

Mourn as thoſe without hope, becauſe they really are ſuch.

But this is not the caſe here, Death and the Grave in our preſent View is not ſo mournful a Spectacle: Their aſpect, (which is always various according to the State of the Perſon related to) is not ſo Frightful and Horrid: Inexorable Death, its true, hath ſuddenly ſnatched away one from us, and the Grave hath ſwallowed Her up. But Help is laid on one that is mighty to ſave. There is one that *hath deſtroy'd him, that hath the power of Death, that is the Devil:* Heb. 2. 14. And therefore can redeem a ſoul from the power of the Grave and ſwallow up Death and the Grave in Victory. As he hath abſolute Power over this Viſible World of ours and doth meaſure out the time which each of its Inhabitants is to ſpend here. So Death and the Grave are alſo within the limits of his Dominion: and an Authority of emitting thence is conjunct

with

with his Authority and Power of commanding our Entrance into it: Neither is it to be queſtioned, but that Perſon on whom Death hath now laid its hand and tranſmitted to the Grave, is intereſted in and under the cuſtody of that Benign Power which will in a ſeaſonable time bring her up from thence.

The ſupporting Vertue of this and ſuch like Truths to the *Deceaſed* under her Chronical Diſtempers, and the Conſolatory uſe of it, to her *Surviving Conſort* hath given him juſt Reaſons for the Recommendation of this Text to be ſpoken to on this occaſion. *But God will redeem my Soul from the Power of the Grave; for he ſhall receive me. Selah.*

The Adverſative Particle, *But*, refers us to ſomething that was ſpoken before: The Doctrine of the Reſurrection is inſinuated as a moſt effectual remedy againſt inordinate fears and dejection of mind in an evil time: This hath an advantage

above

above other remedies because it ſuits with the natural Diſpoſition of Mankind to draw relief under trouble from a pre-apprehended Deliverance: Thoſe who erroneouſly built their hopes of a Reſurrection upon their Wealth, and the multitude of their Riches, made it to ſerve for this purpoſe, but the unſervicableneſs of their Wealth and Wiſdom and the vanity of their Truſt thereon is detected by their daily ſubjection to Death, who not only *cuts them down*, as at *verſe* 7. 8, 9, 10. but afterwards *feeds on them*: v. 14. And therefore tho the Doctrine be true and of ſoveraign and infallible uſe in ſuch caſes, yet becauſe the Foundation of their Hopes is falſe they can have no ſafe retreat hither from their forementioned guilty Fears: But I build my Hope upon a truer bottom; tho their fears in an evil Day or Hour of Death may reaſonably remain, yet I have no reaſon to fear, for it is *God, one that can*

and one that will redeem my soul from the power of the Grave, and receive me, Selah. This is the plain connexion of the words with the precedent part of the *Psalm*.

I shall enquire into the true Import of both Phrases, and then look upon them in their Mutual respect, and the light they cast upon each other.

But God will deliver my soul from the power of the Grave: The word *Soul* must be taken in an accommodate Sense, and, without enumerating the various Expositions, it seems most properly to signifie the Humane Life, not the Soul or Body singly, but the Union between both, because this is that, that suffers the Intercision by Death: And this Metonymical Construction is justified by many Places of Scripture, where the Circumstances of the Text do at first view determine this to be the true and only Sense of the Word: *Isa.* 53. 12. *He hath poured out his Soul*

unto

unto Death, compared with *Matth.* 20.28. *And to give his Life a Ranſom for many.*

From the Power of the Grave: The *Original* Word is comprehenſive of the whole unſeen World, both in its Upper and Lower, in its Happy and Miſerable Regions. The known Controverſie in which this Word is concerned, hath occaſioned a fuller ſearch into its Primitive and Ancient Signification. And though it be of that Latitude, yet its Senſe is peculiar according to the Circumſtances of the Place wherein it is uſed: And here, I conceive, it is moſt properly underſtood of the State and Place of the Dead, ſo that the import of the Expreſſion, *God will redeem my Soul from the Power of the Grave*, is, That he will not leave me in that State wherein Death lodges me: Death will ſeparate my Soul and Body, and turn my Body to Duſt, but God will not ſuffer it to keep me always in that State: He

will

will not ſuffer it to Exerciſe a perpetual Dominion over me: Tho' I am captivated by it, yet He who is ſtronger than Death will break its Bars, and give me a ſeaſonable Releaſe: The Word *Redeem* ſeems to govern and direct us in Underſtanding the whole Phraſe, and leads us ſo to conceive of the Power of the Grave, and our being in or under it, as that with Reference to it, the Word Redemption might be properly applicable and uſed. And this Conſtruction is confirmed by that Parallel Text, *Hoſea* 13. 14. where the Captivity of the *Jews* is called a Death, a being under the Power of the Grave: But ſaith God, *I will ranſom them from the Power of the Grave, I will redeem from Death, O Death I will be thy Plague, O Grave I will be thy Deſtruction*: But more fully by that of the Pſalmiſt, *Pſalm* 16. 9, 10. which though ſpoken by *David* concerning our Lord Chriſt, as the Apoſtle *Peter* determines,

Acts

Acts 2. 25, 26, 27. Yet may truly and properly be ſpoken of every ſincere Chriſtian that is his Member: *My Fleſh ſhall reſt in Hope, for thou wilt not leave my Soul in Hell, nor ſuffer thine Holy one to ſee Corruption.*

For He ſhall receive me: i. e. He ſhall take me entirely to himſelf: The Form of our Covenant between us, is, that I ſhould give up both Body and Soul to him, and that he ſhould receive both, that where he is, I, in my whole Perſon, may be. He hath received me into his Grace and Favour: He hath accepted me in the Beloved; He hath adopted me into his Family, that I am no more under the Dominion of Satan, as one of his Houſhold or Slaves: And this is a Pledge and Earneſt, that he will receive me to himſelf, into the Manſions of his Glory; where I ſhall no more fear the Arreſt of Death, or be moleſted with any other natural Evils.

Now

Now having ſeen the Senſe of the Words; there is ſomething material to be obſerved; if we look on them in their *Mutual* Aſpect, and Relation to each other. And

1. The *latter* Part of the Words doth direct and confine our Apprehenſions of the *former:* There is a Reſurrection both of the Juſt and Unjuſt, *Acts* 24. 15. Theſe are ſpecified by their different Ends: One is a Reſurrection unto *Life*, the other unto *Damnation*, John 5. 9. And it is determined, which Reſurrection muſt be here meant, by that which is added, *For He ſhall receive me:* All muſt be rais'd, and though it is by the ſame Almighty Power, yet not to the ſame ultimate Purpoſe and End: Some are rais'd, that they may be ſent into the moſt remote and reimpaſſible Diſtance from God: Others, that they may be taken into the neareſt Union with him.

2. There is a *Mutual Security* inferred from the Expreſſions on each other.

other. *But God will redeem my Soul from the Power of the Grave, for he ſhall receive me:* He muſt firſt redeem me from out of the Hands of Death, before he can receive me: My final Bleſſedneſs conſiſts in my Reception with him: This Bleſſedneſs muſt reach to the Body (which is an eſſential Part of the Man) as well as the Soul, otherwiſe it is not Compleat and Perfect: And 'tis his Word, whereon he hath cauſed me to Hope, that *where he is, his Servants ſhall alſo be*, John 12. 26. This makes it neceſſary that the Body be raiſed: Good Actions, and whatſoever is a part of Divine Service, or belongs to us to do as his Servants, though deſigned by the Counſel and Reſolution of the Spirit, yet are performed by the Miniſtry of the Fleſh: And the Body is the Conſort of the Soul in all its Obedience and Sufferings: They muſt be both offered as one *living ſacrifice to God*, *Rom.* 12. 1. They muſt both concur to render us his

his Servants; therefore their Concourſe is neceſſary, that his Servants may be where he is.

And becauſe it is a God, one who is infinitely powerful and faithful, that is, to make me thus finally and perfectly Bleſſed, I have no Reaſon to doubt, *But he will redeem my Soul from the Power of the Grave:* His rewarding Goodneſs as well as his revenging Juſtice muſt be made manifeſt: And how can that be, unleſs the Body be raiſed, that the entire Perſon may be capable of a juſt Recompence: If I am one of thoſe whom he will receive, it is impoſſible that I ſhould be held under the Power of Death, or remain its Captive any longer, than for ſuch a Seaſon, as the Method and Order of his working makes needful.

And there is an equal Neceſſity inferred alſo on the other ſide: Becauſe *He will redeem my Soul from the Power of the Grave*, therefore *He ſhall receive me* to himſelf: There

is

is a *Mutual Insurance*, because it is equally impossible for a Believer to be redeemed from the Power of the Grave, and not be finally and perfectly Blessed, as to be perfectly Blessed without being first redeemed.

3. This Mutual Relation between the Words, doth intimate a Manifestation of *my belonging* unto God: Resurrection alone simply considered, doth not prove me to be his; but when he shall both raise me and receive me, it is thereby manifestly determined whose I am: Here it is still liable to Question, both as to my self and others, To whom I belong, and though I find this weighty Question sometimes comfortably resolved, yet at other times I cannot discern, or take the Comfort of, any such Answer: But then it will be finally decided. Redemption from the Grave, is a demonstrative Argument of his Interest in us, to which we cannot but Assent: As the *Jews* professed a readiness to believe

that

that Christ belonged to God, and was his Son, if as a Father he would deliver him from the power of Death on the Cross, *Matth.* 27. 43. The Honour of our Lords Relation to the Father was much eclipsed by his poor Life, and ignominious Death: And though his darkest Nights were enlightened with some discoveries of his Deity, yet they were vanishing and transient: But in his Resurrection he was declared to be the Son of God with Power, *Rom.* 1. 4. And the Father publickly owned him in the Face of a contradicting World: The glorious Resurrection of Believers will be an illustrious and convincing Evidence, that God is their God, and that they are his People.

The Doctine or general Proposition from the words is this.

True believers tho they die, yet shall not perpetually remain in a state of Death, but be raised and received up into Glory.

That

That they die, as well as others, tho they are delivered from the Sting of Death, is neceſſary for divers reaſons *, namely, for the more Eminent Exerciſe of their Grace, and Illuſtration of the Divine Glory; for the preſerving a due and juſt difference between the Militant and Triumphant State of the Church: And that the ſinful frailties which cleave to them here may be aboliſhed; and they prepared for the Cæleſtial life, of which the Natural Body is uncapable.

* *Bates of Death. cap.* 4.

And 'tis likewiſe neceſſary that they remain under the power of Death for a time: that the eſtabliſhed Order of Providence might be preſerved; † and that the Glory of our Redeemer at his *ſecond appearance* might be greatned, together with their own Glory, by their ſimultaneous Reſurrection and Glorification, and Triumphant Entry with him into Hea-

† *Bates: ut ſupra.*

ven. But it is not of this that we are to speak.

All are equally subject to the stroke of Death, but all are not again redeem'd from its power, Death and the Grave is not universally Overcome as to all. It still remains a Conquerer over Multitudes, and will be finally victorious over them. But tho Death worketh in Believers and surronds them on every side, and at last gains a temporal conquest over their bodily Life: Yet hereafter that *Vanquished Life* shall revive, and that more *Noble Life* which is *hid with Christ in God*, shall be consummate and made perfect. In this present State Christians may vanquish the fears of Death. But 'tis at their Resurrection when their corruption shall have put on Incorruption, and their mortals shall have put on Immortality, that the saying shall be brought to pass which is written: *Death is swallowed up in Victory: O Death where is thy Sting? O Grave*

where

where is thy Victory? Thanks be to God who giveth us Victory through our Lord Jesus Christ: 1 Cor. 15. 54, 55, 56, 57. I shall briefly State the Grounds of the blessed Resurrection of true Believers, and shew you its *necessity*, and then make some *application* of this Point.

The *Ensuring Grounds* of a Believers Resurrection are principally *two.*

1. The Resurrection of Christ: 2 *Cor.* 4. 14. *Knowing that he who raised up Jesus from the dead will also raise us up by Jesus.* 1 Cor. 6. 14. 1 Thess. 4. 14. *for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* Christ rose not as a Private, but as a Publick common Person. Our Nature was raised in his Person, and therefore in our Nature all true Believers. *He rose as the First Fruits of them that sleep,* 1 Cor. 11. 20. And upon this account our Resurrection is secured;

and not our Reſurrection meerly, but in all its happy Modifications and Iſſues; as the Firſt Fruits offered to God, did not only aſſure but ſanctifie the whole following Harveſt. And this ſecurity, tho of ſomething future, is ſo ſtrong that that the Apoſtle illuſtrates it by an oppoſite Inſtance wherein the ſecurity is actually and moſt lamentably felt: as at 1 *Cor.* 15. 21, 22. *for as by Man came Death ſo by Man comes the Reſurrection from the Dead: As in Adam we all die: ſo in Chriſt ſhall we be made alive; but every man in his order, Chriſt the Firſt Fruits, afterwards them that are Chriſts at his coming:* ſo that as our Death and the Death of all that ſhall come into Being, is ſecured by *Adam's*: ſo with an equal but more joiful certainty; the Reſurrection of Believers is ſecured by Chriſt; wherefore *becauſe he lives they ſhall live alſo.* John 14. 19.

This inferring a believers Reſurrection

rection from Christ is grounded on three reasons.

(1.) He is the *Meritorious Cause* of our Resurrection. The Prayer of the Prophet, (as it engaged the Divine power) raised the *Shunamites* Child, 2 *Kings* 4. 33, 34. the dead Souldier revived at the touch of the Prophet's Bones, *chap.* 13. 21. How much more shall the will of Christ and the power of his Death raise us.

2. He was our Surety when under the arrest of Death, and making full satisfaction to the Justice of God, merited not only our Impunity, but our Advancement: Now having finished the work of our Redmption by his sufferings and Death, his Resurrection is but the just consequent of his Passion and Discharge or Acquittance: upon this our Justification is grounded, *Rom.* 5. *ult.* Now the price being paid, and the Acquittance received, there is no Barr against *our* happy Resurrection any more

* *Baxter's Sts. Rest. p.* 1. *cap.* 5. *Sect.* 2.

more than against *him*, because the Price was paid in our stead; and the Acquittance received is for the use of the principal Debter whoever receives it.

Furthermore the Redemption of Christ extended to the Body as well as to the Soul; otherwise he had been but an incompleat Saviour, therefore Christians who have experienced the vertue of his redeeming Grace, are said to wait for the final act of his Redeeming Power in the *Redemption of their Bodies*. Rom. 8. 23.

* Whether there should have been no Resurrection of the Body at all if Christ had not died, and whether he died so far for all both just and unjust to raise them, as some think. Or whether there should have been a Resurrection of the Body if Christ had not died, and Man should have still suffered both Temporal and Eternal Death, in

* *Aug. de Incarnat. Verbi.*

suppositio

supposito, in his whole Person; as others think: † yet certainly in the present order the Resurrection of Believers must be ascribed to the Merits of the Cross, and looked upon as the fruit of Christs Death: so that it remains as sute as the vertue and efficacy of his Passion.

† *Coccem in Sect. Cap. 2. Sect. 2.*

(2.) He is the *effective Principal* or cause of our Resurrection: *All power is given him in Heaven and in Earth*. He is the support of our Bodily Life and the Author of that Spiritual Life we live as Believers, and by him all things are upheld and do consist: therefore tis requisite that all things should be likewise beholden to him for their Restitution. It must be a Mediating Power; the power of a Mediator to preserve things in being where their being is forfeited, and Annihilation deserved; and likewise to heal the disorders Sin hath introduced

among all kind of Beings that relate to the Use and Comfort of Apostate Man. And as he is the Author of this Restitution among the Creatures, so likewise of the Resurrection of Man which will be accompanied therewith. By his *General Power* and *Agency* wicked Men shall be raised: He is Lord of the whole unseen State, who as he can commit, so can bring forth, having the Key of Death as well as of Life: He will exert his Power to recompact the scattered parts of their Bodies, and as a *Judge Authoritively* Summon them to appear before him. But Believers are raised, tho not by an *Inferiour*, yet by a more *benign* and advantageous power: His own Resurrection put him in the Possession of that Power which do effectually secure ours, *Rom.* 14. 9. *For to this end Christ both died and rose, and Revived that he might be Lord both of the Dead and Living.*

(3.) Christs Resurrection is the

Example

Example or *Pattern* of a Believers: becauſe he aroſe, therefore they ſhall riſe and ſhall ſo ariſe as he did; and be reſtored to Life according to his Pattern: *Phil.* 3. 21. *Our vile Bodies ſhall be changed into the likeneſs of his moſt Glorious Body:* His Body was raiſed the ſame, ſo ſhall ours, and yet his Body was improved by the Reſurrection, ſo ſhall ours too, and ſo much the more improved than his, as they need it more; whereupon as to our Bodily State we ſhall become *like the Angels that are in Heaven*, Mat. 22. 30. As we ſhall be purged from all our preſent Infirmities, ſo we ſhall no longer need the means of bodily Suſtentation: for the *Children of God which are the Children of the Reſurrection, are equal unto the Angels, and can die no more* Luke 20. 36. Our Lord was raiſed that he might aſcend and be glorified; ſo ſhall we, God will redeem our Souls from the Power of the Grave that he might *receive us to himſelf.*

The

The *Second Ground* is,

2. The Inhabitation of the Spirit: And this is a more immediate or proximate Foundation of this blessed Priviledge. Resurrection simply considered, hath its dependance only on the Will and Power of God: but it is of a Glorious Resurrection that we here speak. The meer Resurrection of the Body is absolute, but a Resurrection unto Glory is conditional, and therefore appropriate to some only; and the Author of this Glorious Resurrection hath determined to whom it shall be vouchsafed. He himself hath confined it to such as have a work of Grace effectually wrought by the Spirit of Christ dwelling in them. Now the Inhabitation of the Spirit in Believers will more clearly appear as the *Ground* of their Resurrection, by considering these two things.

(1.) The Spirit of Holiness is the *vital bond of Union between Christ and Believers*; by vertue of which union

on his Resurrection doth assure theirs. Christ and Believers constitute but one Mystical Body; it is the Spirit of Holiness which thus unites them, of which they both must necessarily tho not equally Partake. He is the Head, they are the Members, and therefore must have Communion with him in his Resurrection and Life. Whatsoever *Glorious* or *Inglorious Change* the Head suffers, the Members must feel something of the same in a proportionate Degree: And this is so Infallible that the Apostle argues not only from the Negation of Christs Resurrection to the Negation of ours; but from the Negation of our Resurrection to the Nullity of Christ's, 1 Cor. 15. 13.

8 This Union is *continued* even while Believers are under the Power of the Grave. The Relation of Christ to the Father did not cease when he was detained by Death in the Bowels of the Earth; tho the

Comforts of that Relation were ſuſpended yet the Relation it ſelf never brake of. So in a State of Death the Union between Chriſt and Believers remains: It is the Man who dies, not the Chriſtian. Both parts of the Human Perſon are ſeparated from each other, but neither of them ſeparated from Chriſt: Hence it is that when their Spirits are returned to God, their fleſh doth reſt in Hope, and their Bodies take a joiful and quiet Repoſe in their Beds of Duſt, becauſe He to whom they are ſo dearly and Indiſſolvably United will not leave them under the power of Death for ever. But,

(2.) The Spirit dwells in Believers not only as a *bond of Union* between Chriſt and them, but as a *Principle of Power for their Reſurrection.* Rom. 8. 11. *But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; He that raiſed up Chriſt from the Dead, ſhall alſo quicken your Mortal Bodies by his Spirit that*

that dwelleth in you. The Reſurrection of Chriſt is aſcribed in the Scripture to all the Perſons in the *Trinity*: It is aſcribed to God the the *Father*, becauſe he is the Fountain of action in the Deity as at *Acts* 3. 15. and it is aſcribed to him as he is the God of Peace, as inveſted with that Title, becauſe he was the Perſon to whom ſatisfaction was made, as at, *Heb.* 13. 20. And it is aſcribed to the *Son* himſelf becauſe all that he did as Mediator was to be his own *Joh.* 2. 19, and *chap.* 10. 18. But the efficiency is aſcribed to the *Holy Spirit*: Whether we conſider him as given by the Father, or giving himſelf a Sacrifice for our Sins; he is ſaid, *by the Eternal Spirit* to offer up himſelf *Heb.* 9. 14. ſo whether the act of his Reſurrection be ſpoken of as done by the Father or by himſelf, yet it is by the *Spirit* which proceeds from both, 1 *Pet.* 3. 18. Now the Spirit that dwelleth in Jeſus dwelleth in Believers: And as it

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abode in him, and acted in him to the offering up himself to the Death of the Cross, and afterwards presided over his Body in the Grave, and put forth its Power in raising him: So far doth it act in Believers while here and preside over their dead Bodies to the same purposes. And thus to ascribe the Resurrection of Believers to the Spirit of Christ is but congruous with other acts of Divine Goodness and the precedent workings of the Spirit: For as he quickens the Souls of Believers and raises them from Death in Sin, and conforms 'em to the Image of Christ, so 'tis requisite that He should be the Author of their Corporeal Resurrection and likeness to Christ also.

Now the Resurrection of Believers being fixed on these Grounds: We shall next briefly consider its *Necessity*.

When *Death*, which was introduc'd by *Sin*, hath been reigning, and acting the part of a Conquerer over Mankind,

kind, and bringing all both juſt and unjuſt under its Dominion; it is neceſſary that ſooner or later it be overcome and ſwallowed up of victory; 'tis neceſſary that *ſome* of its Captives be releaſed, that *ſome* Souls be Redeemed from its Power; Otherwiſe,

1. *The Glory of Chriſt Redeemer would ſuffer a great and perpetual Eclipſe.* And,

2. *The Felicity of Believers would never be Compleat and Perfect.*

1. The Glory of Chriſt Redeemer would ſuffer a great and perpetual Eclipſe. The Perfection of Beings in their ſeveral Kinds was the Glory of the Creator: To be redeemed from the Power of Sin, and be left under the Power of the Grave, were it ſuppoſeable, would be ſuch an imperfect Redemption as we cannot but apprehend to be inconſiſtent

consistent with the Wisdom, and Power, and Love, and absolute Perfection of the Redeemer. That Creatures capable of Immortality should be left in a State of *Discipline* and *Probation* here, and that their Future State should be according to their present Behaviour and Deportment, carries nothing of inconsistency in it: But that these Creatures, capable of Immortality, when they have demeaned themselves aright, and gone through their State of Tryal with Approbation, should be left under the Power of Death, and not entred into their Masters Joy, is such a dealing as we cannot conceive worthy of God: That Death and He who hath the Power of Death, that is, the Devil, should perpetuate their Authority over the sincere Servants of Christ, and take their Reward from them, How *Inglorious a Person* would this bespeak our Redeemer to be?

Moreover as he is the Head of the

Mystical

Mystical Body, his Honour suffers a visible Diminution by the Absence of any Member: There is so much lost of his Praises, as should belong to those that are thus kept back; *For who can declare his Righteousness in the Grave? Or Praise him in the House of Silence?* Psalm 88. 11, 12. Psalm 115. 17. We are not to imagine our Lord so careless of his own Glory, when he hath already done so much for that end, and when it is still in his own Power, (as he is absolute Lord of the whole unseen World) to perfect his own Praise. As surely as he hath triumphed over Death and all Principalities, so surely will he make all his Members to Triumph over them, and that for his own Glory: And none shall be detained under their Dominion, unless such as by their own choice while here, remained in an inviolable Union with Death and the Prince of Darkness, that is, the Devil.

2. The Felicity of Believers would never be Compleat and Perfect: The Perfection of their *Future* Felicity necessarily requires the Concourse or Union of all that is essential to, or constitutive of the Person: The Body and the Soul from their first setting out in the World to the Grave run the same Race, therefore they must enjoy the same Reward: There is, 'tis true, a great inequality in their Operations as respecting Holiness, so there will be a great inequality in their Enjoyments; but both must have their proper share: And it would not be becoming the Divine Goodness, to deal so differently, as that the Soul should be Everlastingly Happy, and the Body lost in forgetfulness: That the one should be glorified in Heaven, and the other remain in the Dust. Besides this, we may justly conceive of a fixed innocent Inclination in the glorified Soul to her former Dear Associate; and there-

fore

fore the satisfying such an Inclination by their Re-union, must contribute to the Felicity of the Person.

Their *Returns* of *Mutual* Happiness would be likewise impaired, if any that truly belonged to their Number were wanting, and still kept under the Power of Death: For they are all inviolably United in Love, which as it were transforms one into another, and causes the Glory of every Saint to redound to the Joy of all: And every one both adds to, and shares in the Felicity of the whole. Here there are many Vitious Allays of Love among true Christians, and they do not duely sympathize with one another in their Conditions of Life: But in Heaven they are of one Heart and one Soul; there is an exact Agreement of Tempers and Inclinations; so that could we suppose the Body of one detained as an Eternal Prisoner of the Grave, and such a ones Happiness thereby impaired, the whole would suffer therein.

But I come now to the Uſe.

Now as this Doctrine of the bleſſed Reſurrection of Believers, being fix'd on the fore-mentioned Grounds and Reaſons, muſt needs be acknowledged a *great Truth*; and one of the true and *faithful Sayings* of God: So upon ſtrict Enquiry, it will appear a very *comfortable* Truth: And that

1. With reſpect to the *preſent Afflictions* and *Sufferings of this Life*; and particularly the Frailties, and Diſeaſes, and Weakneſs, and Vileneſs of theſe Bodies. The Dictates of Reaſon, and the Preſcriptions of Moraliſts are ineffectual to form the Soul to true Patience and Contentment, under bodily Sufferings: But Faith and Hope in a bleſſed Reſurrection adminiſters powerful Support: And as this excels all natural Topicks, ſo all the conſolatory Points in Revealed Religion do ultimately

timately center and terminate in this. *For if our Hope was only in this Life* (whatever may be propounded to us) *we were of all Creatures most miserable*, 1 Cor. 15. 19. To know that our Bodies shall be raised to an immortal, incorruptible Glory; and changed into the likeness of Christ's Body, makes us more unconcerned about their Condition, and more contented that God should have the entire Disposal of them here: This sweetens the most bitter Cups, alleviates the most heavy Burdens, and renders all bodily Distempers and Pains supportable and easie: And furthermore, it directs us so to behold, so to account of, so to improve these present momentary Afflictions, as that *they might Work out for us a far more exceeding and eternal weight of Glory*, 2 Cor. 4. 17.

2. With respect to our own *Personal Dissolution*. This is the thing which Nature so much abhors; to come under the Power of Death, to

be divulsed from all the Enjoyments of Life, to be confined to the dark solitude of the Grave, to see Man no more in the Land of the Living; this is a frightful and disquieting Thought: And inasmuch as this is a thing universally known, it is also universally feared: There is a *lawful* fear of Death, when this Passion is regular both as to its Object and Degree it is excellently Useful: As a wise Counsellour, or faithful Guardian, it keeps Reason awake and active, so as that it might sustain the Evil in the best manner, which it could not prevent. And there is an *inordinate* fear of Death, which as a Tyrannous Master doth continually disquiet and torment the Soul, and keep a Man all his Life time under Bondage. The Philosophers attempted to moderate and govern these anxious Fears, but in vain *. All that they could oppose against this cruel Enemy, while they were

* Bates *Har. of Mind.* cap. 17. 355. & 382.

were without the Knowledge and Belief of a glorious Reſurrection, was ineffectual. But the Goſpel furniſhes us with real Remedies. Chriſtians cannot be afraid to Die when they know they Die in the Lord, and belong to one who will redeem them from the Power of the Grave, and ſwallow up Death in Victory: Were we to be Eternal Captives to Death, and Priſoners of the Grave for ever, there were ſome Reaſon to dread it: But when God ſpeaks to us as to *Jacob* deſcending into *Egypt*: *Fear not to go down into the Grave, I will go down with thee, and I will ſurely bring thee up again*; So that hereby we are as ſure of overcoming Death as ſuffering it; as ſure of being Conquerors as of being Combatants; how are all *excruciating fears* hereby expelled! In our own Strength indeed, and acting ſeparately from God we cannot overcome: No one can ſave himſelf from going down to the Grave, or by

Price or by Force procure his Releaſement and Diſcharge from its Captivity any more than from its War. But in Relation to God we are more than Conquerors. To be more than Conquerors is to be Triumphants: Chriſtians may thus Triumph in this Perſwaſion, that tho they taſt Death, the common Lot of every Man, yet they ſhall be redeemed from it, ſo as not to be hurt by the *ſecond* Death, and neither *Death, nor Life*, &c. *ſhall be able to ſeparate them from the Love of God in Chriſt Jeſus*, Rom. 8. 37, 38, 39.

Neither is this Doctrine of a bleſſed Reſurrection, only an *Argument* of *Support* and Comfort under the Apprehenſions of Death; but alſo a Juſt and *Rational Incentive* to *Deſire* our Diſſolution: How willingly did *Elias* let fall his Mantle, that he might aſcend to Heaven? How willing was *Paul* to be diſſolved, that he might be with Chriſt? How deſirouſly and boldly did the valiant

Martyrs

Martyrs encounter with Death, that interpoſed between them and their glorified State? This upbraids our backwardneſs, who profeſs to be enlightened and perſwaded of that bleſſed and perfect World. A *loathneſs* to Die in Chriſtians is directly repugnant to their Hopes, and a reproach to their Chriſtianity it ſelf. We are not to obtain Heaven by an immediate Tranſlation to it; Death is a neceſſary intermediate way, and there is a natural bitterneſs in it, which makes it unpleaſant: 'Tis a dark Paſſage from this to the other World, though under the Cuſtody and Dominion of our gracious Redeemer*. Yet notwithſtanding this, Believers are ſtill to reckon their Mortality their Advantage, and to bleſs God, that they are not to ſpend their Immortality in the preſent State.

* How's *Domin. Redeem. over the Inviſ. World*, p. 19.

But you will ſay, We ſhould not fear Dying if we did *know* our Intereſt

rest in Christ, if we were *assured* that we were of that number, whom he will redeem from the Power of the Grave, and receive to himself.

It must be confessed, there are but *some* whom God will thus Redeem; others are to be left under the conquest of Death, and of him that hath the Power of Death for ever: And these have reason to fear and Tremble at the thoughts of Death, and much more at its approach; but then consider, none are among that number but such as *Voluntarily* put themselves into it, and wilfully continue, *notwithstanding* the *means* which the great *Redeemer* uses to *educe* and *recover* them. Death is no where *perpetual* but where it is *self-procured*: None lie under it, and abide under it, but they that *loved it*, and refused to to take hold of the *Paths of Life*. None die uninterested in the Redeemer and his Power, but such as rejected him while they lived. Therefore,

2. *Use.*

2. *Vſe.* Let this *admoniſh* us to take care and provide that we be of that number to whom this bleſſed priviledge belongs: Since it is not common to all but proper only to ſome; with what ſolicitude ſhould we concern our ſelves, and follow on the Enquiry till we arrive at a certainty in this matter? Since the enquiry is of higheſt importance, and admits of a plain and true ſolution; it can never be juſtified as rational to continue in a dubious uncertainty. Who would not covet to be in a ſpecial Relation to the Almighty and Gracious Redeemer, and to be one of thoſe whom he will Redeem from the Power of the Grave? The knowledge of this alone can preſerve the true comfort of our lives; and fill us in Death with Joy *Unſpeakable* and *full of Glory*. Let us therefore with aſſiduous diligence endeavour to make our *Calling* and *Election* (and therewith our *Glorious Reſurrection*) *ſure*. This Mat-

matter will quickly be brought to an Iſſue with every one of us; *either* Death will Triumph over us, and prey upon us as Eternal Trophies of its Conqueſt; or through Divine Grace and Love we ſhall be delivered and Triumph over it.

There are *Two* or *Three* Things, will *aſcertain* our State, and let us into the Knowledge of what our *final Iſſue* will be.

1. Are we *Regenerate Creatures*: We are naturally Apoſtates from God, and in open defiance againſt his Soveraignty and Laws; and there can be nothing but a fearful Expectation or looking for of Death and Vengeance which ſhall devour and conſume ſuch Adverſaries; until we ceaſe to be Adverſaries, until the contrariety of our Natures againſt him be ſubdued, and we become new Creatures. Our Expectations cannot rationally be altered, but upon a precedent Change of State. The Reſurrection of Chriſt

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is the Ground of this bleſſed Hope in Believers (as hath been ſhewn) but their Regeneration is the *Evidence* of it. A Soul that paſſes out of this World unrenewed, muſt never expect a Reunion with a raiſed *Glorified* Body. The Body indeed ſhall be raiſed and reunited to the Soul, but it will be in order to compleat the Miſery of the Sinner. Redemption from the Power of Sin, and Redemption from the Power of Death are *Coextenſive*, and have both the ſame Subjects, *Rev.* 20. 6. *Bleſſed and Holy is he who hath part in the firſt Reſurrection, on ſuch the ſecond Death hath no Power.* There is the *Priviledge*, and there is the *Character* of the Perſon to whom it belongs: It is in vain to think of diſſolving the Divine Order, or ſeparating what God hath joined together: None ever was or ſhall be ſo bleſſed as to be exempt from the Power of the ſecond Death, but ſuch as are Holy, and have Part in the firſt

Reſur-

Resurrection. Though the Soul be the immediate Subject of Regeneration, yet it respects the whole Person: The Understanding, and Conscience, and Will, and Affections are all changed in this Work: And the bodily Members and Senses are destinated by the renewed Soul, and employed in new Services; and are no more the Members of Unrighteousness, but Instruments of Service to Jesus Christ, *Rom.* 6. 19. The Laws of the great Redeemer are the Rule of Duty to the entire Man, and are obeyed or violated by the Soul and Body in Conjunction. Now where there hath been this entire Obedience yielded by a Man renewed in his whole Constitution, it shall receive a just recompence of Reward; and those that have followed Christ in the Regeneration; *when the Son of Man shall sit on the Throne of his Glory, they shall sit with him judging the Twelve Tribes of Israel?* Mat. 19. 28.

2. Are we *Dead with Christ? If we be*

be Dead with Christ, we believe that we shall also live with him. If we be planted together with him in the likeness of his Death, we shall be also in the likeness of his Resurrection: If we suffer with him we shall reign with him, Rom. 6. 5, 8. Our likeness to Christ must be begun in our present Embodied State. This is the fixed Order of Heaven. The other World is the World of Perfection, where the Image of Christ or of the Devil is compleated, according to which of them was begun here upon Earth.

None can have Communion with the Redeemer in his glorious Resurrection, but such as have Fellowship with him in his Sufferings, and are conformable to his Death: *Phil.* 3. 10. A Man that continues to Live, cannot while such, be the subject of Resurrection, He must first Die. So our Self-denial and Mortification, and Dying with Christ as necessarily precedes our Communion with him in his glorious Resurrection.

3. Are

3. Are our *Hearts* and *Affections* now *with God and Christ in Heaven.* Nothing less than an *Heavenly Conversation* can justifie our looking for a *Saviour, who shall change our vile Bodies* into the *Image of his most glorious Body,* Phil. 3. 20, 21. A Terrene Temper of Mind, and an Heart unlimitedly engaged in the World, doth absolutely contradict the Hopes of a blessed Resurrection, and Reception into Heaven. It is the Nature of Hope (as it is a Christian Grace) to engage the Soul in a serious Pursuit of that which is hoped for: And also to give it a deep Tincture of its Object before it is actually enjoyed: Therefore if we don't favour heavenly Things above all carnal and worldly Delights, and seek them with the greatest Diligence, our Hopes are *Fallacious:* The Wise and Holy God cannot act so *Inconsistently* with Himself. (How Inconsistent soever Mens Actions and Hopes may be) as to bestow Heaven

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and Glory upon one that never desired or esteemed or sought it, that would always prefer the Honours and Emoluments of the World before it. This would be to violate the Rules of *Discrimination*, which he himself hath fixed; and such an *Inglorious Amplification* of that blessed Kingdom as would leave it almost undesirable; and the Priviledges of Christians would cease to be Priviledges when others may have an equal share in them.

These Enquiries do in short recur to this. Have we a sure Interest in Christ who is the Prince and Lord of Life? Have we received him in all these Respects wherein he is to be received, and absolutely resigned our selves to him as our Lord and Saviour? Hath there passed such mutual Acts between us and him of giving and receiving, as that thereupon He may be truly called ours,

and we as truly ſaid to be his? He will finally redeem none but his own. Have we remaining Indications of this in our Hearts and Lives? Have our Courſe in this World been ordered agreeably thereto in continued Dependance and Subjection? In a *Word*, Is our cloſure with him ſincere and truly Unitive, and do we accordingly live to him, and with him, and carefully abide in him while we are in this Earthly Tabernacle? If ſo, we may commend our departing Spirits into his Hands, and our Fleſh may reſt in Hope, and we ſhall have Confidence, and not be aſhamed at his Coming. The infallible Word hath given us this, as the only Ground of our Hope, 1 *John* 5. 12. *He that hath the Son hath Life: And He that hath not the Son hath not Life.* John 11. 25, 26. *I am the Reſurrection and the Life, He that believeth in me, though he were Dead, yet ſhall he*

live,

live, and whosoever liveth and believeth in me shall never Die. Every true Believer hath a Life in him (by Vertue of his Union with Christ) which is Immortal, and not liable to the touch of Death, a Life that shall not End in the rottenness and darkness of the Grave, or in a Horrid Hell, but run on through the Territories of Death and the Grave into Everlasting Life. And besides this, His bodily Life in the Reunion of Soul and Body shall be revived; the *Pains*, or (as some rather read it) the *Bands* of Death shall be loosed, and it shall be impossible for him, any more then the Prince of Life himself to whom he is United, to be holden by it, *Acts* 2. 24.

Now having made this *Use* of the Doctrine in *General*; I shall make some further Improvement of it, as it refers *Particularly* to the

Case at Present before our View. That which is spoken of Believers indefinitely, that they shall not be left under the Power of Death and the Grave, but be raised and glorified, may I doubt not without one disagreeing Judgment or Voice be truly spoken of the Person whose Decease hath given this special occasion and additional to the usual Business of this Day. Therefore, Let this Point assisted by this unquestionable Instance, work some correspondent Effects, and leave some suitable Impressions upon us: And what can those be but of *Imitation* and *Peaceful Submission* or *Satisfaction* of Mind?

1. Let this Doctrine assisted by this known Instance, impress us to Endeavours of Imitation. When a Man Prospers in the World and increases in the Favour of his Fellow-Creatures, we presently enquire into

to the Methods and Rules of ſuch a ones Conduct, and are ready to govern our Selves, as near as our Circumſtances will admit, by the ſame. How much more ſtudiouſly ſhould we imitate one, that in the the trueſt Senſe is Proſperous and Happy, and being entituled to the Divine Favour both in Life and Death, is therefore Intereſted in his full and final Redemption? Tho' *ſuch* an *one* is now gone from our lower World, and hath left us, yet *Her Example* remains. We have known *what manner of entring in She had among us, and Her manner of Life, Purpoſe, Faith, Long-Suffering, Charity and Patience:* Her Temper was Rare and Excellent, and truly deſerving of Emulation: Her natural Patience and Fortitude of Mind, Great and Uncommon. Her Prudence and Diſcretion obvious, as well as uſeful in the Sphere

1 Theſſ. 1. 9. 2 Tim. 3. 10.

wherein She acted. Her Contempt of the Vanity and deluding Greatneſs of the World; Her Holy Indifference of Life, and Reſignation to the Will of God, are more eſpecially to be imitated becauſe they depend more upon our own Endeavours than the former. The natural chearfulneſs and pleaſantneſs of Her Spirit was Great and Delightful, yet Grave and Solid: But conſidering She was not only under, but had received the Sentence of Death in Her Self, it muſt be aſcribed in great Part to *Supernatural* Reaſons, and a Pre-aſſurance of Future Bleſſedneſs. This is evident by the Fears She often expreſſed, leaſt others knowing Her outward and bodily, better than Her inward State, might make cenſorious and prejudicial Conſtructions, and believe Her rather inſenſible of, than Reſigned to the Divine Will.

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Her Death was no leſs *Serene* and *Calm* than Her Life: With Her wonted Compoſure of Mind She bore Her laſt bodily Diſorder, and without *Sigh* or *Motion* expired in a Moment; as if it had been deſigned She ſhould Experience a Victory over Death, almoſt without conflicting with it, or taſting its bitterneſs. With that tenderneſs did Her Gracious Redeemer Govern and Overrule the Stroak of Death, having before diſarmed it of its Sting! So gently were the Bands of Life untwiſted!

The *ſighing Part* She hath left to us, who are yet in the Vale of Tears, and have the Valley of the Shadow of Death yet before us to paſs through: And how can a Communion of Saints do leſs than Sigh, when there is one Hand and Heart the leſs to be lifted up in its Prayers,

and one Inſtrument, or well tuned String the leſs in its Conſort of Praiſes? How can a Family do leſs than Sigh, when deprived of ſo amiable and uſeful a Relative? Such Stroaks cannot but be lamented: But let our principal Care be, that the Perſon hereby removed be *Imitated*; in Her Humble and Truly Charitable Temper, and in Her Holy, Inoffenſive Life and Deportment; whereby She adorned the Doctrine of Chriſt, and recommended Religion as an amiable and acceptable Inſtitution to all that Converſed with Her: *Let us be followers of Her in all Things, wherein She was a Follower of Chriſt*, 1 Cor. 11. 1. *And ſhew the ſame Diligence to the full Aſſurance of Hope to the End, and be Followers of Her, who through Faith and Patience do now inherit the Promiſes*, Heb. 6. 11, 12.

And it is reaſonable that all *Relatives*, according to the Degree of their

their Relation ſhould account themſelves more obliged to this Uſe. May Her Example therefore with Her Name live in their Remembrance: Particularly may *Children remember, and not forſake the Law of their Mother,* but ſo attend to it as that *they may be bleſſed after Her.* Prov. 1. 8. Prov. 20, 3. May Servants alſo, *Remember Her that had the Rule over them, and ſpoke to them* (by an Exemplary Converſation) *the Word of God, whoſe Faith follow, conſidering the End of Her Converſation,* Heb. 13. 7. The concluding Part of a Chriſtians Life does not only bear a Teſtimony to His or Her preceding Courſe, but demonſtrate the ſingular Advantage of Faith and Holineſs, and therefore (being obſerved) is mightily Aſſiſtant to our Imitation.

2. Let this Doctrine attended with this Inſtance, impreſs us, to a *Peaceful*

ful Submiſſion of Mind, and *Satisfaction* in the Divine Pleaſure: It becomes Chriſtians to attain a ſubmiſſive and ſatisfied Temper through the Power of their Faith and Hope: How abſurd is it for ſuch to expect and find more Cure of their Grief and Sorrow from Time, than from Reaſon and Grace? Though there be a ſmartneſs in the Diſpenſation, yet receive it with ſubmiſſive Silence, conſidering, it is *God who hath done it:* Pſalm 39. 9. This ſad Event is not the Fruit of Blind Chance, but both as to Time and Manner, the Act of Infinite *Wiſdom* that cannot err, and of Infinite *Power* that cannot be reſiſted, and (which is more *Conſolatory*) of Infinite *Goodneſs* and *Kindneſs* to his *Departed Servant.* Can we imagine, that a glorified Soul does wiſh to be again embodied for a Reſidence in this our lower World? Or prefer a painful, afflicted, and tempted

ed Life before the Bleſſedneſs of Her Coeleſtial State, and the hopeful Reſt of Her Dear Aſſociate? Can we imagine that a Glorified Soul is in the leaſt diſſatisfied with Her Tranſlation, or leaving the Body; when the Body (as She knows) is not left in Hell nor ſuffer'd to ſee Corruption?

Was not this *Her* Habitual Senſe while remaining among us, that to Depart and be with Chriſt was beſt? And was not this the Ultimate and Higheſt End of our Solemn and Renewed Addreſſes to God in *Days* of Prayer on Her Behalf; while we profeſſed to ask Her Continuance in the Fleſh, with a ſincere and moſt abſolute Reſignation to the Divine Will? If then not only the *Will* of *God* be done, but *Her Will* accompliſhed, and alſo our Prayers anſwered, it is reaſonable that *Our Wills* ſhould be abundantly

ſatisfi-

ſatisfied: And it cannot be otherwiſe than unreaſonable, that Our Wills ſhould be repugnant either to God's or Her's, which with a moſt joyful Concurrence have taken Place, and are now to remain the ſame for ever. To be thus Self-willed in ſuch a Caſe, as it carries much of Unreaſonableneſs and Irreligion in it, ſo likewiſe an Inconſiſtency with a pure Rational and Chriſtian Love towards our departed Relatives. Our Saviour tells his Diſciples whoſe loſs of him, and of his Bodily Preſence was much greater than any of ours) *If ye loved me, ye would rejoice becauſe I ſaid I go to my Father*, John 14. 28. A true and pure Affection does directly and chiefly Terminate in the Happineſs and Exaltation of the Perſon loved. Now Death is a ſure Advantage to Believers; and their Deſcent into the Grave is an infallible ſtep to their Glorious Preferment.

To

To look upon the Caſe before us with an Eye of Senſe, it is all over black and ſad: Death hath killed and taken Poſſeſſion of one of us; it hath turned a living Creature into a dead Clod, it is laid among ſuch, and Buried in the Grave, and our Eye of Senſe carries us no further. But when by an infallible Word, we are aſſured that the Power of Death ſhall be aboliſhed, and this Mortality put on Immortality, and this Corruption put on Incorruption, we muſt no more Mourn as thoſe that are without Hope. To Conſider and Believe, that *God will redeem his own from the Power of the Grave, and receive them*; takes away all Cauſes of an unremitting and reliefleſs Sorrow, at his taking away any of ours, of whom we are perſwaded that they belonged to him.

FINIS.